

# Present Truth

2 Peter 1:12

Dear Readers,

May 2010

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord” (2 Peter 1:2). I pray that you are doing well. The increase of natural disasters is one more sign that Jesus will soon return. Jesus said, “And ye shall hear of wars and rumours of wars: *see that ye be not troubled*: for all these things must come to pass, but the end is not yet” (Matthew 24:6 ).

**2010 West Virginia Camp Meeting:** It will be held at the Smyrna Chapel in Welch, West Virginia, June 15-19. Call 304-732-9204 for more information.

**E-mail Reminder:** Let us know if you would like *Present Truth* by e-mail.

## The Fruit of the Spirit

by Lynnford Beachy

“Please be patient, God is not finished with me yet” was written on a bumper sticker. There is a lot of truth to that statement. Each one of us is a work in progress. There is a precious promise in the Bible, admonishing us to be “confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6).

Paul wrote, “For we know that the whole creation groaneth and travaileth in pain together until now” (Romans 8:22). Why is this happening? “For the earnest expectation of the creature waiteth for the manifestation of the sons of God” (Romans 8:19). The whole creation is earnestly waiting for God’s children to be manifested in this world. It is true that God has many children in this world who are manifesting, to some degree, a

Christ-like character to the world, but there is evidently more to come.

After elaborating on the gifts God has given to edify the church, Paul explained that these gifts were given “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature

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of the fulness of Christ” (Ephesians 4:13). Paul also desired “that ye might be filled with all the fulness of God” (Ephesians 3:19). Solomon wrote, “But the path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18). The Christian walk is an ever advancing experience, as “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18).

Soon, God’s children will be manifested so completely that God will triumphantly proclaim, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). Isaiah, seeing this time, prophesied, “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Isaiah 60:1-3). That will be a glorious time! God’s people will reflect His glory to the world so completely that many will flock to God’s people desiring to have what they have. This prophecy is for you if you will accept it. The Lord will arise upon you, and His glory shall be seen upon you. Praise God!

### *Building a House*

Peter likened the Christian growth process to building a house. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5). Jesus used the same metaphor when He said, “

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it” (Matthew 7:24-27).

Everyone is in the process of having their characters built into the likeness of Christ, and this process can be likened to building a house. After Peter’s declaration that Jesus is the Son of God, Jesus said, “...upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18). Jesus is the one doing the building, yet this building must be done with our cooperation. Paul wrote, “Whereunto I also labour, striving according to his working, which worketh in me mightily” (Colossians 1:29).

We are all building a house, whether we know it or not. Solomon wrote, “Every wise woman buildeth her house: but the foolish plucketh it down with her hands” (Proverbs 14:1). For our houses (characters) to be built correctly we must cooperate with God, and let Him build according to His blueprint. Unfortunately, many of us do not cooperate wholeheartedly with God’s working in our lives, and end up with a building that is not what God wants. Many professed followers of Christ have characters that cannot be distinguished from people of the world. Professed Christians may wear different clothes, perform different

activities, talk differently, and consider themselves separate from the world, but that does not mean that their characters are superior to those of the world.

Jesus spoke of the hypocrisy of His day when He said, “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward... Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.” (Matthew 6:1-5, 16-18).

Evidently it was a common practice at Christ’s time for people to “appear” righteous but be inwardly full of hypocrisy. I don’t think things have changed much since then in that respect. People still have a tendency to put on the Christian name and lifestyle, but miss the inward change that can only be accomplished by Christ living in the heart.

Our characters are represented in the Bible by a house. To build a house, we need to have tools. Some people, such as I, like to collect tools. Without the right tools some projects can be very difficult. I recently had to buy a tool specifically for removing a 4X4 front hub. It’s not used for anything else but that one project. Without this tool I would damage the nut trying to remove it. Up until now, this tool is new in its case. I have never used it. Until I do, it has not done me, nor anyone else, any service. Collecting tools can be a very good thing to do. However, some people get a little carried away in their tool collecting; collecting tools that they will never use. Having all the tools in the world won’t do you any good if you don’t use them.

In the Christian life, we can look at doctrines as tools. The doctrines we hold shape our characters and outlook on life. Jesus prayed to His Father for us, saying, “Sanctify them through thy truth: thy word is truth” (John 17:17). Jesus also said, “And ye shall know the truth, and the truth shall make you free” (John 8:32). The truth is a vital tool to sanctify us and make us free from sin. Its value should never be underestimated. Doctrines are very handy items to get specific jobs accomplished, but are useless if they just sit on the shelf, so to speak.

A tool can be used to help or hinder your development. Some tools are only designed to tear down, while others are designed to build up. Even a good tool can be used unwisely and cause damage. A chainsaw is a powerful tool that can accomplish a lot of good if it is wielded with care by a skilled operator. Yet that same tool, in the hands of someone reckless, or up to no good, can be used to do a

great deal of harm. So, tools must be used appropriately or they can actually do more harm than good.

Suppose you visit a builder in the process of building a house, and you notice that the bathtub is upside down, fastened to the ceiling. You ask, "Why did you install the bathtub on the ceiling?" He responds, "A salesman sold me these plans, and said that the ancient Hebrews used to install their bathtubs on the ceiling, but pagan Rome changed their methods so that now they install them on the floor. The salesman's arguments were convincing, so I decided to install the bathtub the correct way, on the ceiling."

Then you notice that he has used windows as flooring, and he put the entry door on the roof. You see the impracticalities of this design, and say, "I don't think your house is going to work very well. It's not very hospitable. You are going to have a hard time attracting visitors that way."

You look at his tool belt and notice that he has a grenade launcher, and you ask him "What is that tool for?" He responds, "Whenever I see someone building a house differently than mine, I fire several grenades at their house to destroy it so they can build it like mine. The salesman told me this is what I should do." You respond, "I think you should shop somewhere else."

I know this is an extreme example, but some professed Christians seem to be following nearly as unrealistic of an approach to building their characters as this unwise builder. Tools are good and important, but if they are not used correctly, or not used at all, then they are not helping anyone, and can even do damage to others.

I heard a story of an evangelist holding a Revelation Seminar. At the seminar

there were three young men who always sat at the front, and were very attentive to the messages. One day the three men were missing. The following day, they returned and again took up their seats at the front, more attentive than ever. After the message, the evangelist asked them why they had missed the meeting the night before. They replied, "The Salvation Army was holding a crusade. We went there last night to get salvation, and we came back here for doctrines." It is sad that they felt they had to go somewhere else to get salvation.

Many seem to think that if they have all their doctrines right, they are saved. They make correct doctrines the goal, rather than a Christ-like character. But correct doctrines are only a tool to help you develop a Christ-like character. Paul wrote, "Now the end [the aim, the purpose] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5). You can have all the doctrines right, but if you don't have love it profits you nothing (1 Corinthians 13:2). Paul wrote about people "who hold the truth in unrighteousness" (Romans 1:18). If you have the truth without the corresponding righteousness it profits you nothing. Having the truth will not save you, yet not having it can cause you to be lost (Hosea 4:6). Believing the truth alone is not sufficient. James wrote to the Jews, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19, 20).

Notice what Jesus said is the identifying mark of His people: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). It is interesting that Jesus stated the

identifying mark of His followers was not that they had a particular set of doctrines but that they had love one for another. This is the goal and purpose of our tools.

Some people are on an endless quest for more doctrines, which can lead to being “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:14). These people recognize that they need something more and seek to fill it by adding more doctrines. Yet, oftentimes it is not more tools that are needed, but the utilization of the tools that you already have. A nice house can be built with very limited tools, and a vast collection of tools does not guarantee that you will end up with a nice house. You may end up the most doctrinally correct, intelligent person in hell. If so, what have you accomplished?

Paul wrote, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). Having the promises of God, and true doctrines, is nothing if we do not put them to use in obtaining a Christ-like character. We must have them and use them to perfect holiness in the fear of God.

### *The Works of the Flesh*

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance [ερις - *eris*], emulations [ζηλος - *zelos*], wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of

God” (Galatians 5:19-21). Paul could have continued his list, but he ended his list short by saying, “and such like.” Any of these evil manifestations, if cherished, will keep a person out of heaven, regardless of how doctrinally correct he is.

The Greek word translated “variance” means “contention, debate, strife” (*Strong’s Greek Dictionary*). The Bible says, “Only by pride cometh contention” (Proverbs 13:10). On God’s list of things He hates, the top of the list is “a proud look” (Proverbs 6:17). Pride is detestable to God, and one of the manifestations of pride is debate and contention.

“If any man... consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife [ερις - *eris*], railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain” (1 Timothy 6:3-6). The problem with these men is that they have “corrupt minds” and are “destitute of the truth [Jesus Christ].” To fill the void they spend their time debating and contending with one another over “questions and strifes of words,” “supposing that gain is godliness.” They think that if they win the debate, they have gained godliness, not recognizing that “godliness... is great gain.” A godly character is what really matters. All the technical details are meaningless without love shining out of a pure heart.

Paul, writing to the Corinthians, said, “For ye are yet carnal: for whereas there is among you envying [ζηλος - *zelos*],

and strife [ἐρις - *eris*], and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:3). Paul knew these professed Christians were still carnal because they manifested the works of the flesh, such as envying and strife. Notice the Greek word *zelos* that was translated "envying" in this verse. It was translated "emulations" in Paul's list of the works of the flesh. This word is where we get our English word zeal or zealous. It can be good to be zealous for a good thing, but when zeal is exercised for something bad then it is a work of the flesh.

"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying [ζηλος - *zelos*] and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying [ζηλος - *zelos*] and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:13-17).

"Strife" is listed as one of the works of the flesh. This word comes from the Greek word ἐριθεια - *eritheia*, and means, "electioneering or intriguing for office... a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts" (*Thayer's Greek Lexicon*). This reminds me of the attitude of the Jewish leaders of Christ's time. When trying to decide what to do about Jesus they said, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation... it is expedient for us, that one man should die for the people, and that the whole nation

perish not." (John 11:48, 50). These men were so desirous to keep their position of power that they resorted to killing the Son of God whom they viewed as a threat to their position. They even hired false witnesses to testify against Jesus.

When Paul was succeeding in reasoning with the Jews out of the scriptures, some of "the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people" (Acts 17:5). When Christian leaders are moved by a desire to cling to their power and position, they are willing to use low, underhanded methods to keep that power. This is one of the works of the flesh.

### *Love*

In contrast to the works of the flesh is the fruit of the Spirit. Paul wrote, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22, 23). The first on this list is love, for this is the most important aspect of the Christian life. Paul wrote, "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing. Charity [love] suffereth long, and is kind; charity [love] envieth not; charity [love] vaunteth not



itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Corinthians 13:1-7).

Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:16-20). The primary fruit that distinguishes a disciple of Christ from the world is love. This is what Jesus said would identify His disciples. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). It is not enough to do many wonderful works in God's name. If you do not do the will of God, with love in your hearts, then you will not see the kingdom of heaven.

### *Talents*

Jesus gave an illustration of the kingdom of heaven using talents. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents,

to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which

hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 25:14-30).

All of us have been given talents, and we will give an account for how we use them. Time is a talent that is one of the most precious, and should be used to its full capacity to serve God. We have been given knowledge, finances, truth, doctrines, etc. What are we doing with these blessings? The Jewish leaders of Christ’s day used their blessings to puff themselves up, and look down upon others. They thought they were closer to heaven than anyone else, but Jesus told them, “The publicans and the harlots go into the kingdom of God before you” (Matthew 21:31). Jesus warned, “But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone” (Luke 11:42).

### *Sheep and Goats*

Jesus said, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a

stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:31-46).

Notice the distinction between the sheep and the goats. He did not say that the sheep had all the right doctrines (though they certainly loved the truth). No, they were distinguished by the things they did. Their outward lives reflected what was going on inside. The fact is, God has many children who are still in the dark regarding the Sabbath, the trinity, the state of the dead, etc. This does not mean they are not God’s children. In heart, they may be closer to God than a person with much truth. What God is



most interested in is our hearts. Jesus said, “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me” (Matthew 15:8). God wants us to give Him our hearts, our love and devotion. Doctrines are tools to get this accomplished. Sadly, it seems many of the people with the most tools (doctrines) are among the ones with the poorest resemblance of God’s character. This does not mean the doctrines are bad, for the most godly people also have true doctrines. The difference is how these doctrines are used. It doesn’t matter how right your doctrines are, if your character stinks you will not enter the kingdom of heaven.

### *Conclusion*

Friends, God has given you many blessings. Let’s stop thinking that having a large collection of tools is all we need. We must use the tools we have. The truth is vital, and people will be lost for not loving it (2 Thessalonians 2:10-12). The truth will make us free, but only if we allow it to do its work in our lives (James 1:4).

Many Christians will express that the most vibrant time in their Christian experience was when they first began. When a young Christian enters the new birth experience everything is fresh and exciting. Their hearts are thrilled with the fact that God accepted them into His family. This vibrant time is not usually marked with a high degree of true doctrines, but rather a heart that is wholly committed to God. Why do we think now that our lack of devotion is in doctrine rather than in simple childlike godliness? Don’t get me wrong, true doctrines are vital to form a Christlike character, and false doctrines can do much damage to our perception of God’s character, thus stunting our own Christian growth. The main point I am

trying to get across is that we should not be content with collecting doctrines, and not putting them to use in our lives. We need true doctrines, and they will be an identifying mark of God’s people in the end, but “faith [in doctrines] without works is dead” (James 2:20). If the inside of the cup is clean, the outside will be clean also (Matthew 23:26).

Jesus said to the church of Ephesus, “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Revelation 2:2-5).

You may recognize today that your love is not what it used to be. Jesus gave the remedy for this problem, it is not to begin an endless search for new doctrines. Instead, He told us to remember from where we are fallen and “do the first works.” Remember what you were doing when your love was stronger than it is now, and do those things again. Did you read the Bible more? Did you focus on helping others? Did you sing songs to the Lord in your heart? Did you continually occupy your mind with the goodness of God? Are you doing less of these things now? If so, Jesus’ message to you today is, “do the first works.” Do the things that you were doing back then, and your love will revive. Praise God for such a simple home remedy. “Prepare to meet thy God” (Amos 4:12).



# *The National Sunday Law (Part 17)*

by Alonzo T. Jones

(The following is a portion of an argument of Alonzo T. Jones before The United States Senate, December 13, 1888, opposing the Blair Bill that promoted a Sunday law. *Editor*)

## *Remarks by Rev. A.H. Lewis, D.D.*

**Dr. Lewis:** Mr. Chairman. The objection raised by Prof. Jones against the exemption in favor of Sabbath-keepers, seems to me wholly imaginary. So far as any Seventh-day Baptists are concerned, I know it would be impossible for any man opening a saloon on Sunday to present the excuse that he was a Seventh-day Baptist. A saloon-keeping Seventh-day Baptist is an unknown thing throughout their history of more than two centuries. Such a man could not obtain recognition, much less church membership, in any Seventh-day Baptist community or church. Nor do I believe from what I know of the Seventh-day Adventists, that such a case could occur in connection with that people. The possibility of any such deceitful claim could easily be guarded against by a provision requiring that in any case of doubt the one claiming to have observed the seventh day should be required to bring official certificate of his relation to a Sabbath-keeping church. Such a provision would end all difficulty.

## **REPLY.**

**Mr. Jones:** Mr. Chairman. It is certainly true that, so far, a saloon-keeping Seventh-day Baptist, or Seventh-day Adventist, either, is an unknown thing. But if Sunday laws are enforced with an exemption clause in favor of those who keep the seventh day, this would not be an unknown thing much longer. It is true, also, that such a man could not obtain

membership in any Seventh-day Baptist or Seventh-day Adventist church. But what is to prevent the saloon keepers from organizing Seventh-day Baptist or Seventh-day Adventist churches of their own, and for themselves? What is to prevent them, or any class of business men, from organizing their own churches, electing their own officers, and even ordaining their own pastors, and calling themselves Seventh-day Baptists or Seventh-day Adventists? There is nothing to prevent it unless, indeed, the State itself shall take charge of all seventh-day churches and doctrines, and attend to their organization and the admission of members. This is precisely what was done before. In the days of the New England theocracy, Massachusetts enacted a law that:

“For the time to come, no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same.”

There were considerable numbers of men who were not members of any of the churches, and who could not be, because they were not Christians. These men then took to forming themselves into churches of their own. Then the next step for the authorities to take, and they took it, was to enact a law that:

“Forasmuch as it hath bene found by sad experience that much trouble and disturbance hath happened both to the church and civil State by the officers and members of some churches, wch have bene gathered... in an undue manner,... it is... ordered that... this Court doeth not, nor will hereafter, approve of any such companies of men as shall henceforthe ioyne in any pretended way of church fellowship,

without they shall first acquainte the magistrates and elders of the great pte of the churches fellowship, without their intencons, and have their approbacon herein." — Emancipation of Massachusetts, pp. 28-30.

By this, gentlemen, you will see that the enactment of this Sunday law, though the first step, will not be by any means the last step, and that in more directions than one. Their offer of an exemption clause is a voluntary confession that the enforcement of the law without one would be unjust; but if that exemption clause be embodied and maintained, the State is inevitably carried beyond its proper jurisdiction; and if the exemption clause is retained and not maintained in its strictness, the whole law is at once nullified. Congress would better learn wisdom from this prospect, and utterly refuse to have anything at all to do with the subject. The whole subject is beyond the jurisdiction of the civil power, and the civil power can do no better than to let it entirely alone.

But Dr. Lewis proposes to guard against all difficulty, by "requiring" every observer of the seventh day "to bring official certificate of his relation to a Sabbath-keeping church." This would not end the difficulty; for, as I have shown, it would inevitably devolve upon the State to decide what was a genuine Sabbath-keeping church. But that is not the worst feature in this suggestion. If Dr. Lewis officially represents the Seventh-day Baptist denomination, and for the denomination proposes thus voluntarily to put himself and all his people on "ticket of leave," I have no particular objection; that is their own business; yet it seems to me an extremely generous proposition, if not an extraordinary proceeding. I say they may do this, if they choose. But as for me and for the

Seventh-day Adventists generally, not only as Christians, but as American citizens, we repudiate with scorn and reject with utter contempt every principle of any such suggestion. As citizens of the United States, and as Christians, we utterly and forever refuse to put ourselves upon "ticket of leave" by any such proposition.

NOTE: That my argument at first was not so unfounded nor so "wholly imaginary" as Dr. Lewis supposed, has been conclusively demonstrated, even to himself, since this hearing was held. The "Pearl of Days" column of the New York Mail and Express, the official organ of the American Sunday Union, in March, 1889, gave the following statement from the Plainfield [N. J.] Times [no date]:

"As a rule, Plainfield, N. J., is a very quiet city on Sunday. Liquor, provision, and cigar stores are closed by the enforcement of a city ordinance. If a resident wants a cigar, he will either have it given to him by one of the many pharmacists who refuse to sell on Sunday, or he will go to the two dealers who are allowed to open their places on Sunday because they observe Saturday as their Sabbath. Some time ago a man of Catholic faith, who had an eye to Sunday business in that line, became a regular attendant at the Seventh-day Baptist church. Eventually he asked to be admitted into the fellowship of the church. A member of the official board was advised that the applicant for membership was only working for business ends. He was closely examined by the church officers, and he finally admitted that he wanted to open a cigar store and do business on Sunday. The man appeared at the wrong place for aid in carrying out his mercenary purposes. He was not received into membership."

It looks somewhat like the “irony of fate” that this thing should fall to the very people whom Dr. Lewis represented, and in the very town where Dr. Lewis himself lives.

*Remarks by Mrs. J. C. Bateham*

**Mrs. Bateham:** I should like to say that the point which has been made was a point carefully considered by the Woman’s Christian Temperance Union, and we saw the danger. Yet we wished to be exceedingly fair. I consulted nine persons of different classes of Seventh-day people, to know whether they wished such an exemption, and whether they would be satisfied with what was proposed. They represented themselves as being in approval of some such provision as has been suggested, and we thought it could be done perhaps in such a way as to afford them the exemption which they desire, because they said that such an exemption is necessary.

**Senator Blair:** Let me ask you a few questions, Mrs. Bateham, to see if the Woman’s Christian Temperance Union understood exactly the relation of what they propose to do in this legislation. Here is a bill which relates to interstate commerce, to postal work, to the army, and to the navy. It relates to that subject-matter which is carved out of the independent, full jurisdiction of a nation by the States, which were once complete sovereignties, and transferred to the general Government. The occupations I have mentioned are all of public nature; and to carry them on, the nation has such an opportunity to invade the Sabbath-rest laws of every State in such a way as to nullify them. The nation at large is unrestrained by any Sabbath law whatever. If it may carry on its post-office business on the Sabbath, it may go to any extent, and it does go

already to a very great extent, and an increasingly great extent; so in regard to interstate commerce, and so with the army and the navy.

Now, you go to our Seventh-day Baptist or Seventh-day Adventist friends, for instance, and propose to introduce a principle by which they can carry on the post-office department on the Sabbath, just as completely as they see fit. In other words, you propose to exempt them from the operation of the law so far as it prohibits post-office work on the Sabbath. Suppose you have a Seventh-day Baptist man for postmaster. Suppose you fill up every post-office in the country on the Sabbath with Seventh-day Baptist people. You have the post-office department in operation by virtue of this exemption, because they can do the work conscientiously on that day. If you limit it by saying the bill shall not apply to the Adventists and others, the bill provides that already.

**Mrs. Bateham:** If you remember the clause, we do not propose to provide that they shall be able to do this work, but that they shall be exempt from the penalty. They are not allowed to do the work, but they are to be exempt from the penalty. Therefore, unless they could prove that they had not done the work to the disturbance of others, it would be impossible for them to carry on post-office matters, for instance, or any other public employment, on Sunday.

**Senator Blair:** Is not that equivalent to saying that if the penalty shall not be enforced against them, there shall be no law against them? Because the law without the penalty is simply an opinion; it is not a law.

**Mrs. Bateham:** The law could provide that they should not open a post-office, for instance, or any place of business; and if there was a fine

imposed, they would be compelled to close such places on Sunday. It was, of course, only thrown out as a suggestion from us that if it could be done, we should like to have such a provision in the bill. We are satisfied that people want the law, and if the law can, in your wisdom, be arranged with such an exemption, then we wish it; otherwise we do not. We are all glad, I think, to have the gentlemen admit that they do not want such an exemption, for that releases us from the place where we were.

**Senator Blair:** This is not to be a general Sunday law. These people all live in States, and they can work at their private occupations just the same under similar amendments to the State law, if the State saw fit to make such amendments. Prof. Jones says it did not work well in Arkansas, and I should think it did not, from his description. But these are public occupations, or quasi public occupations, we are dealing with; that of interstate commerce, for instance, carried on by great corporations which are public in their relation to the working-men, because they are exercising a great public function in carrying on transportation which appertains to everybody all over the country.

This proposed law undertakes to prohibit the nullification of all Sunday-rest laws in the States so far as to provide that interstate commerce shall not be carried on, in violation of the law, upon the Sabbath. When you come to the private occupations which are regulated by the States, if they choose to allow the Seventh-day Baptist people to work on Sunday in those private occupations, on the farm, in the workshop, in the factory, this measure does not interfere with them at all.

**Mrs. Bateham:** I have not the words before me, but my impression is that

there is a clause in the bill providing that the jurisdiction of Congress shall be exercised over the Territories in this matter. There is something of that kind in the bill, and this proposed exemption was designed to reach those cases, rather than apply to the general governmental action.

**Senator Blair:** You think the exemption might be made with reference to the Territories?

**Mrs. Bateham:** Yes; that was the point we had in mind in this general action. I have not the words of the bill before me, but there is something of that kind in it which we had in mind. I wish to say also that one of the requests of our National Woman's Christian Union was that the word promote should be changed to protect, in the title of the bill, so that it should have no appearance of what all Americans object to, any union of church and state. That amendment was proposed and accepted by the American Sabbath Union, the organized body which has just been in session in this city.

**Senator Blair:** Do you not think that the word protect implies power to command and compel? An army protects.

**Mrs. Bateham:** All our laws protect us, do they not?

**Senator Blair:** You would make this a law?

**Mrs. Bateham:** I suggest that the bill be made a law, and that it be a law which shall protect the civil Sabbath, not promote religious worship, but protect the day as a day of rest and religious worship.

**Senator Blair:** It seems to me that the word protect is a stronger and more interfering word than promote. However, all these suggestions are important.

**REPLY.**

**Mr. Jones:** Mr. Chairman. Mrs. Bateham in her first address this



morning, in telling who they are that are in favor of this Sunday law, said that she believed "the great majority of the people will approve such a law." She mentioned as opposed to it only "the daily newspaper press," the railroad managers," "steamboat companies," "saloonists and their backers," "a class of foreigners who prefer the continental Sunday," and "the very small sect of Seventh-day Baptists."

Hon. G. P. Lord in his remarks said that "not more than three million of our population work on Sabbath, and most of this number are unwilling workers." He said that "the balance, or more than fifty-seven million of our population, abstain from toil on the Sabbath."

Taking these statements as the truth, it appears that the overwhelming majority of the American people are not only in favor of the Sunday law, but they actually keep that day as a rest day.

Now, gentlemen, is it not rather singular, and a doctrine altogether new in a government of the people, that the majority need to be protected? From whom are they to be protected? — From themselves, most assuredly, because by their own representation they are so vastly in the majority that it would be impossible for them to be oppressed by anybody else. But in a government of the people, when the majority are oppressing themselves, how can laws prevent it when the laws must be made by the majority, that is, by the very ones who are carrying on the oppression? If to them my argument seems unsound, I would cite, entirely for their benefit, the words of the Supreme Court of Ohio, that the "protection" guaranteed in our Constitutional provisions "means protection to the minority. The majority can protect itself. Constitutions are enacted for the purpose of protecting the weak against the strong, the few against the many."

This is sound sense, as well as sound Constitutional law. Now, suppose in accordance with this sound Constitutional principle, and under cover of their own statements, we, seventh-day observers, whom they themselves designate as being so entirely in the minority as scarcely to be worthy of recognition, — suppose we should come to Congress asking for protection (and as all my argument has shown, if anybody needs protection in this matter, assuredly it is ourselves), — suppose, then, we come to Congress asking for protection in the same way that they ask for it, — suppose we should ask Congress to enact a law compelling all people to do no work on Saturday, in order to protect us in our right to keep Saturday; What would be thought of that? What would these people themselves think of it? What ought anybody to think of it, but that it was a piece of unwarranted assumption of authority to force upon others our ideas of religious observances? That is all it would be, and it would be utterly inexcusable. And I risk nothing in saying that these people themselves, as well as everybody else, would pronounce it unwarrantable and inexcusable. But if that would be so in the case of a minority who actually need to be protected, what, then, ought not to be thought of these people who claim to be in the overwhelming majority, in their mission here, asking Congress to compel everybody to rest on Sunday for their protection!

Gentlemen, it is not protection, but power, that they want.

**To be Continued...**

(This article was taken from pages 153-162 of the book entitled, *The National Sunday Law*, by Alonzo T. Jones. Some editing was done for this publication.

*Editor)*

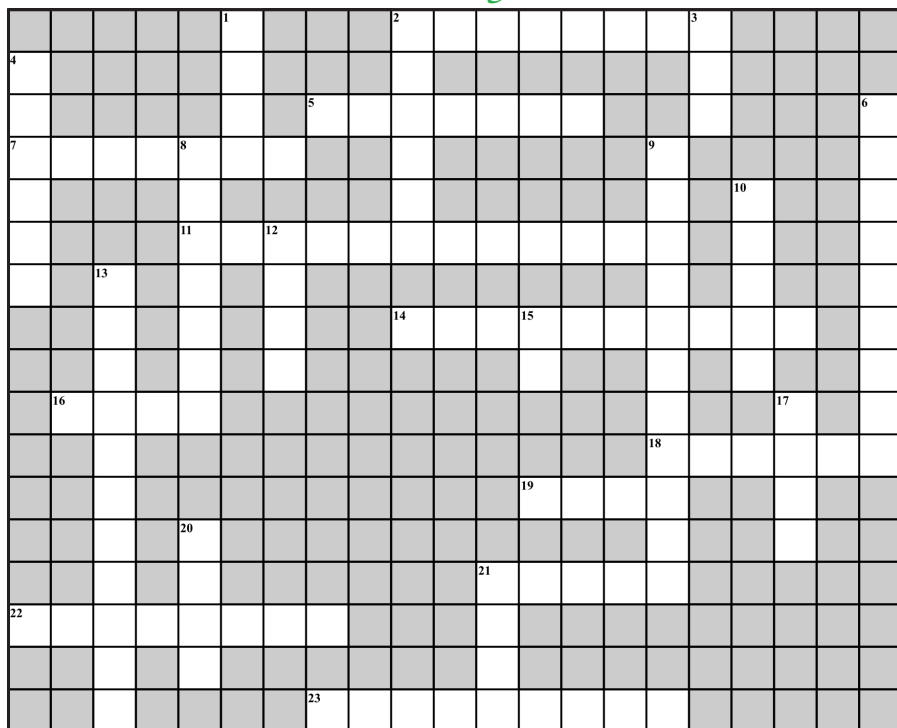


# Present Truth

## Something for the Young at Heart

We would like to give you an interesting and easy way to study the Bible, so we are including a crossword puzzle for you. In order to maintain the flow of the study, this crossword puzzle is not split into Across and Down sections—Across or Down is indicated at the end of each line. (The KJV is required.)

### The Nature of Christ



Answers will be printed on the back page of next month's issue

**Note:** "The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light" (Joseph H. Waggoner, *Review & Herald*, November 10, 1863).

**Questions to Ponder:** Could Jesus have sinned? If so, what would have happened to Him?

➤ Christ died for our sins according to the \_\_\_\_\_. 1 Corinthians 15:3—**14 Across**

- The Lord laid upon Jesus the \_\_\_\_\_ of us all. Isaiah 53:6—**22 Across**
- Jesus was cut off out of the land of the \_\_\_\_\_. Isaiah 53:8—**18 Across**
- The Lord made His \_\_\_\_\_ an offering for sin. Isaiah 53:10—**20 Down**
- As the exalted Son of God, Jesus is so much \_\_\_\_\_ than the angels. Hebrews 1:4—**2 Down**
- At his incarnation Jesus was made a little \_\_\_\_\_ than the angels... Hebrews 2:9—**10 Down**

## Present Truth

➤ This was done to Jesus for the suffering of \_\_\_\_\_. Hebrews 2:9—**21 Across**

➤ We were \_\_\_\_\_ into Christ's death. Romans 6:3-7—**2 Across**

➤ There are some who say there is no \_\_\_\_\_. 1 Corinthians 15:12—**11 Across**

➤ If Christ be not raised then your faith is \_\_\_\_\_. 1 Corinthians 15:17—**1 Down**

➤ If Christ be not raised then you are yet in your \_\_\_\_\_. 1 Corinthians 15:17—**12 Down**

➤ Christ took on Him the seed of \_\_\_\_\_. Hebrews 2:16—**8 Down**

➤ God sent His son in the likeness of \_\_\_\_\_ . Romans 8:3 (2 words)—**9 Down**

**Question:** Was Jesus able to be everywhere at the same time as a human?

➤ Jesus said, "It is \_\_\_\_\_ for you that I go away." John 16:7—**23 Across**

**Note:** This term means that it was for the disciples benefit for Him to go away. The reason it was so beneficial was because He could not live in them by His Spirit while He was confined by mortal flesh. It is better for Him to be *in* you than *with* you.

➤ Jesus said the Comforter was dwelling \_\_\_\_\_ His disciples. John 14:17—**17 Across**

➤ Jesus said that the Comforter shall be \_\_\_\_\_ you. John 14:17—**15 Down**

➤ Jesus said, "I will not leave you comfortless: I will \_\_\_\_\_ to you. John 14:18—**19 Across**

**Question:** Was Jesus all-knowing as a human?

➤ Jesus increased in \_\_\_\_\_. Luke 2:52—**4 Down**

➤ When Jesus was here He did not know the \_\_\_\_\_ or hour of His second coming. Mark 13:32—**3 Down**

**Question:** Was Jesus all-powerful as a human?

➤ Jesus said, "I can of mine own self do \_\_\_\_\_. John 5:30—**5 Across**

**Question:** Was Jesus immortal as a human?

➤ Jesus was made lower than the angels for the \_\_\_\_\_ of death. Hebrews 2:9—**6 Down**

➤ Jesus said, "I am he that liveth, and was \_\_\_\_\_." Revelation 1:18—**21 Down**


**Note:** A person cannot be immortal and dead at the same time.

➤ Jesus was in the \_\_\_\_\_ of God. Philippians 2:6—**16 Across**

➤ Jesus exchanged this for the form of a \_\_\_\_\_. Philippians 2:7—**7 Across**

**Note:** While in the form of God, Jesus could not die, as demonstrated by Hebrews 2:9, which says that He was made lower than the angels so that He could die. As a man, He was subject to death.

➤ God, the Father, whom no man can see, only hath \_\_\_\_\_. 1 Timothy 6:14-16—**13 Down**

**Note:** There is only one Being in the entire universe who cannot die under any circumstances. God, the Father, could not have become a human to die for our sins, that would have been impossible, according to this text. He is the only one who has immortality in the absolute sense of the word. 



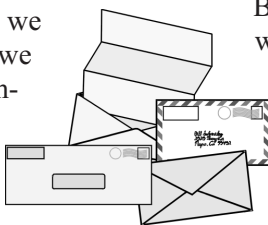
# Letters from our Readers



(Each month we receive letters that help us to know how God's work is progressing throughout the world. Because we think you are interested in this work as well, we are printing some of them for you. If you do not wish your letter to be printed, please let us know when you write. We cannot guarantee the truthfulness of every letter contained herein.

*Editor)*

"Recently my wife and I dropped out of the church we were attending because we want to keep Gods Commandments and realized that Sunday was not right! We were attending a Pentecostal church and loved the pastor and everyone there, but when they tried forcing me (spiritually) to speak in tongues and I would not make up a gibberish language to satisfy them and I told them that when and if God wanted me to speak in tongues I would but it would have to be from Him it seemed to sour our relationship. My wife and I read the Bible nearly daily and it seemed to be telling me, in nearly every chapter that we are to be obedient to God and His Commandments. So we dropped out of the church we were attending and now just do our worshipping at home. We have others who have joined our Sabbath Keeping and feel like this is what God is wanting. I found your site by web surfing for Sabbath sites and found your site. We have no Sabbath keeping churches near us and are new to keeping the Sabbath on Satur-



day so I search the web for information to help. Your site has helped answer many questions and I thank you. *Texas*

"I am very much thankful for the help sent. I have already received it and I am very very much thankful. I will use half of this money to purchase Bibles which I distribute to those who don't have. That will be enough for 10

Bibles written in Luhya. The world is dry of hearing the word of God. So many souls are lost because they don't have Bibles and they can't read the word of God by themselves. Many are lost be-

cause they believe what they are told and not what they have read for themselves. Unlike the US, so many people in Africa do not have Bibles. In a Church of 200 people, you can find that only 40 people have Bibles. The rest depend on what they hear from the preacher. It is not because they don't want to buy, but just because of poverty. Many are too poor even to afford a single day's meal. I'm sure this is a way by which I can save so many lost souls by giving them Bibles. God bless you abundantly."

*Kenya*

"My heart is overwhelmed by this site [[www.presenttruth.info](http://www.presenttruth.info)]. So many of my questions have been answered already, and many of my beliefs have been confirmed. This is my first week of becoming aware of Present Truth. My daily studies will be from

Present Truth going forward. God Bless.” *E-mail*

“I have been extremely blessed by your website and have really enjoyed reading the on-line tracts provided! However in one of your tracts entitled; ‘the Importance of Knowing the Truth About God’ you have a list where you compare THE BIBLE views with the TRINITARIANS views and I was very interested to know where all the 25 verses can be found in the Bible where it reads; ‘The Spirit of God’ “Please could you email me the Bible verses where this term; “The Spirit of God” can be found.

“In closing I would just like to say, please keep up the good work and continue to expose the errors of today’s churches. It is so good that God still has His watchmen! May God’s peace continue to be with you and your family always.” *E-mail*

(The verses that say, “the Spirit of God” are: Genesis 1:2; 41:38; Exodus 31:3; 35:31; Numbers 24:2; 1 Samuel 10:10; 11:6; 19:20; 19:23; 2 Chronicles 15:1; 24:20; Job 27:3; 33:4; Ezekiel 11:24; Matthew 3:16; 12:28; Romans 8:9; 8:14; 15:19; 1 Corinthians 2:11; 2:14; 3:16; 7:40; 12:3; 1 John 4:2. *Editor*)

“The little paper you send is always a blessing. Our finances are very tight these days but if I am able I will send you a gift. Thanks again for all your words of encouragement and prayers. The love of God in our hearts will do more for those around us then we realize.” *Michigan*

“I honestly have to say that your website has been an absolute blessing for me and has brought me closer to

God. I pray that God will continue to use you to bring people back to looking towards Jesus and not the Church systems, which many Christians are worshipping!... May God peace continue to be with you and your family always.” *E-mail*

“It is refreshing to finally find a website that is teaching truth amongst the craziness that is out there... Not only does the Trinitarian doctrine misrepresent the character of God, but any doctrine which is not based upon the ‘agape’ of Christ must be error; for God is not a God of lies. Nor does He delight in the death of the wicked, for as He has told me, ‘Turn ye, turn ye from your evil ways, for why will ye die’... I just started reading ‘God’s Love on Trial’. Until now, I had not really understood the doctrine of Eternal Generation, as none of the treatises I have read on Nicea plainly state that the main focus of Nicea, was to state how, in doctrinal form, the Son might be eternally generated in the Father. I had assumed that it taught that Christ was generated by the Father in his pre-incarnation; the idea of ‘generation’ being akin to that of the pagans. I had not realized that it implies that Christ is ‘eternally begotten by one ceaseless action from the Father’. For me, that sheds an entirely different light on the matter... This doctrine was an attempt to circumnavigate the clear Biblical teaching that Jesus is the incarnate Son of God... It is also now apparent to me that this doctrine of Eternal Generation is a counterfeit of Christ being the Word ‘in’ the Father from eternity, until He proceeded forth from Him. *Australia*

# The Gospel in Creation (Part 15)

by Ellet J. Waggoner

## The Fifth Day - Birds, Fishes and Beasts

“And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.... And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good” (Genesis 1:20, 24, 25).

All this was written for our learning. From the living creatures around us, as well as from inanimate nature, God designs that we shall learn lessons concerning Him and His love.

“But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind” (Job 12:7-10, *1885 English Revised Version*).

The great lesson that we are to learn from the lower orders of creation is the care that God has for all His creatures, and to be sure that since God cares for the lowest, He will much more care for man, whom He has made in His own

image, and placed over the works of His hands. The Saviour said, “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father?” (Matthew 10:29). Still stronger: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows” (Luke 12:6, 7).

Again, the Lord says, “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” (Matthew 6:26). In the care of God for the birds we have the assurance that He will care for us; and as they do not spend time in anxious thought and worry, much less need we. Surely God will take as much better care of men than He does of birds, as the needs and the value of men are greater than those of the birds.

But the care of God for the birds does more than assure us of His care for our physical wants. The life is more than meat. God’s care assures us that He will supply all our needs, “according to His riches in glory” (Philippians 4:19). He who cares for that which is least will not forget that which is the greatest. God’s care for the wants of the smallest of His creatures should be taken by us as comfort when we appear before the throne of grace to ask for

mercy and grace to help in time of need. Here is our warrant:

“The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The LORD is righteous in all his ways, and gracious in all his works. The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them” (Psalms 145:8-19, *1885 English Revised Version*).

But the fact that God cares for all His creatures, and that all get their supplies from His open hand, does not imply that they are to sit still and wait for the food to drop into their mouths. He provides food for all, and expects them to take it.

“These wait all upon thee, that thou mayest give them their meat in due season. That thou givest unto them they gather; thou openest thine hand, they are satisfied with good.” (Psalms

104:27, 28, *1885 English Revised Version*).

The birds fly about and gather that which the Lord has provided for them; but that does not indicate that they do not receive it direct from the hand of God. So the fact that man works for his living is no sign that he does not receive it direct from the Lord. Man is actually as much dependent on the Lord for his daily bread as the birds are for their food. But for God’s provident care there would be nothing to gather, and but for the same care there would be no ability on the part of the man to gather it. “When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein... then thine heart be lifted up, and thou forget the Lord thy God... and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth” (Deuteronomy 8:10-18).

From the physical we are to learn lessons concerning the spiritual. God has provided every spiritual blessing that man needs, and more than he can realize. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ” (Ephesians 1:3). A man to whom this



was quoted once asked, “If this is so, why do I not have all spiritual blessings? Why is it that I lack so much, and have so little enjoyment in the Christian life?” The answer ran thus: “What would you say of a man who should come to your house nearly starved, if, when you had loaded the table with the best that your house affords, he still wrings his hands, and moans, ‘Oh, I am so hungry; how I wish I had something to eat!’ You would say that if he is hungry, the fault is all his own; that plenty has been given him, and that all he has to do is to take hold and eat. The fact that he is still starving does not prove that you have not given him everything he needs. Thus it is with the gracious gifts of God. He has given you all spiritual blessings, and if you lack, it is because you will not take that which He has so richly provided.”

The man insisted that this was not a fair illustration, for, said he, “The

beggar can see the food before him on the table, but I cannot see the blessings of God.” True, we cannot see them, but we may be more sure of them than if we could see them. We have the assurance of the word of God that they have been given to us, and there can be no doubt about it. Our eyes often deceive us, but the word of the Lord never does. “The things which are seen are temporal; but the things which are not seen are eternal” (2 Corinthians 4:18). God’s word makes things so that did not exist before; therefore we may rest assured that all things that we need for this life, as well as for that which is to come, have been freely given to us, and that we have only to appropriate them.

*To be Continued...*

(This article was taken from pages 131-139 of the book entitled, *The Gospel in Creation*, by Ellet J. Waggoner. *Editor*)

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## *You May Freely Eat?*

by Jim Raymond

(Brother Jim Raymond has been a food scientist for many years, and has agreed to share some of his knowledge with us. *Editor*)

### **Beetle Juice**

Before we get started we need a working definition of a food additive. Simply put, a food additive is any substance that can be legally added to improve a technical advantage or to impart a desirable quality to a food product. Examples of these technical or desirable qualities include color, texture,

flavor, stability, or storage (shelf life). By the way, substances illegally added (intentionally or accidentally) are called food adulterants.

Not all additives are good, not all are bad; some are just unacceptable (at least to some of us). In this writing, I’d like to address an additive in the latter category—personally unacceptable.

All who read my article on Carmine in the September 2009 issue of *Present Truth* know how I feel about insects (or derivatives thereof) in my food. For

those of you who missed it here is the short story: I don't appreciate it, I log my complaint with the manufacturer, I refuse to buy the product, and I make sure that my friends know to beware. I consider you, dear reader, one of my friends. So please be aware that another insect derived food additive is widely used on foods, and pharmaceuticals (including many supplements).

The Lac insect (*Laccifer-Tachardia-lacca* also known as *Kerria lacca*), is cultivated in India and Southeast Asia. Like Cochineal, Lac is also a scale insect. Cochineal is crushed and boiled to make the "natural" color additive Carmine, which colors many food items including: beverages, yogurts, frozen confections, and salty snacks. The Lac insect's claim to fame is its ability to secrete a hard resinous substance to protect it's larvae.

It is the secretion which is collected, and processed into the additive, Shellac. Shellac is used when a glossy finish or a moisture and oxygen barrier film is desired. It is not water soluble, so when used to coat fruit or vegetables, attempts to wash the products causes the film to lose its shine in a whitish haze.

"Food grade" shellac has several alias names: Pharmaceutical glaze, confectioner's glaze, resinous glaze, pure food glaze, natural glaze, Shield-Brite, Fresh-Cote, PacRite, Citroshine, and Appleshine. Unofficially processors often call it beetle juice.

I find the use of shellac objectionable for several reasons. One is because the Lac insect is Biblically taboo and so not fit for food. I also object to putting

anything in or on otherwise wholesome food products that is known to cause allergic reactions (even in a few) without a prominent declaration—fruits and vegetables rarely carry labels.

Fortunately, others share my feelings. To the rescue comes some fellow food techs with the ARS Citrus and Subtropical Products Laboratory in Winter Haven, Fla. They have developed a new edible coating using an existing versatile product that millions of people "eat" every day.

The new coating has several advantages over shellac. Not the least of which is that it is cheaper, and more effective at preventing post-harvest fruit decay than shellac. Shellac tends to whiten or "blush" when it is exposed to moisture. This often occurs when apples are moved from cold storage to a humid environment. Another problem is that citrus fruits and some apple varieties develop "off" flavors when coated with



Shellac Flakes



Lac Insects

shellac. And the fact that shellac coatings are primarily composed of insect exudates has made them objectionable to some consumers. Furthermore the new product can be applied to fruits and vegetables by dipping, spraying or brushing it on. It can even be mixed with plasticizers, surfactants, and other ingredients for special uses—like adding a high gloss finish to candies. So it might even replace shellac as the shiny coating of choice for jelly beans, and Skittles® ([www.ars.usda.gov/is/pr/2001/010412.htm](http://www.ars.usda.gov/is/pr/2001/010412.htm)).

This stuff is so versatile it could be a plastic. And so it is! The name of this is incredible and “edible” synthetic polymer is Polyvinyl acetate (PVA). PVA draws very little publicity, yet it is a widely used ingredient in many products. Two of which are used by millions of adults and millions of children every day. It is an ingredient in chewing gum, and in almost all craft and carpenter’s wood glues—generically known as “white glues”.

The take-away? For me the risk\* of this stuff seems relatively low, and I prefer it to shellac. I further reduce my risk (exposure to PVA) because: I neither chew gum, nor do I eat jelly beans! So, I will eat produce coated

with this stuff when uncoated products are not available. No, I will not peel the nutrient rich skin off my apples (the health benefits of the Quercetin, among many other good chemicals, are just too critical to waste). I also pray the promise that: “They will drink poison and it will not harm them” (Mark 16:18).

Now it’s your turn. What’s your plan to eat for health and longevity in a world that is becoming increasingly more toxic?

Bye, for now. I’m off to the farmer’s market co-op!

\* Refer to the Environmental Working Group for risk assessment of PVA: [www.cosmeticsdatabase.com/ingredient.php?ingred06=705158](http://www.cosmeticsdatabase.com/ingredient.php?ingred06=705158).

*Blessings! JR*

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*Answers to Last Month's Crossword Puzzle*

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